Magazine of Majlis Ansarullah UK

ANSARUDDIN

September 2004 | Vol. 1 No.4 | Ikha 1383



Important Points On Preaching

From the Sermons of Hadhrat Khalifatul Masih IV

Ahmadiyyat needs a sudden Awakening in Europe.

بســــــم اللہ الرحمن الرحیم

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

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Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Rd,
Morden, Surrey, SM4 5PT
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Designed & Printed by: Fine Impressions (uk) Ltd.
Unit 1, 260 Church Rd. Mitcham, Surrey CR4 3BW Tel: 020 8640 3824

Editorial

Establishment of auxiliary organisations in the Ahmadiyya Jama'at is one of the most magnificent and greatest achievements of Hadhrat Musleh Ma'ud[ra]. The auxiliary organisations were established under divine guidance to breathe new life into the activities of the Jama'at so that members are trained to a high standard. One important purpose behind these auxiliary organisations is that members of the Jama'at are established at a lofty position of piety and achieve nearness to God.

Hadhrat Musleh Ma'ud[ra] declared it mandatory to enrol members into one of these organisations according to their age and gender so that every Ahmadi is always linked and in constant contact with one of the organisations and benefit from its blessings. It was also ordained that these auxiliary organisations hold their meetings regularly and organise annual gatherings so that every member gets opportunities to participate in Ziker Elahi or remembrance of Allah. The importance of such gatherings can be judged by the fact that Khulafa have always graced these occasions by their presence and blessed the members with their inspiring addresses.

By the grace of Allah, Majlis Ansarullah UK holds their Annual Ijtema every September. This year, the Ijtema will be held from the 24th to 26th September 2004. Ansar brothers are urged to attend this blessed gathering with great zest; it is expected that the attendance this year will be greater than the preceding years. It is hoped that members will endeavour to participate in this Ijtema, as according to the Holy Prophet (saw), angels descend in such gatherings, as mentioned in Muslim (Book of Traditions).

Abu Said Khudri relates that the Holy Prophet (saw) said *"When a company gathers for the remembrance of Allah, its members are surrounded by angels and are covered by mercy, and comfort descends upon them and Allah makes mention of them to those around Him".*

It is also reported that Allah has angels who travel constantly looking for companies who gather for the remembrance of Allah. When they find one so occupied, they sit down with them and cover one another with their wings so that the space between them and the sky is filled. When the company disperses, the angels get up and ascend to heaven. Allah, The Lord of Honour and Glory, asks them *"Whence do you come?"* They answer, *"We come from some of Thy servants in the Earth who proclaim Thy Holiness and Greatness and Unity and praise Thee and supplicate Thee".*

He enquires: *"What do they ask of Me?"* They answer: *"They ask of Thee Thy Paradise".* He enquires: *"Have they seen My paradise?"* They answer "No, Lord". Then He enquires, *"What if they were to see My Paradise?"* They say *"They also seek Thy protection"* He enquires *"From what do they seek My protection?"* They answer *"From Thy Fire, Lord".*

He enquires: *"Have they seen My fire?"* They say *"No".* He enquires, *"What if they were to see My fire?"* They add *"And they ask Thy forgiveness".* Then He says *"I have forgiven them and bestow upon them what they ask for and have granted them My protection against that from which they seek protection".* They say *"Lord, there is amongst them one, a sinful creature who only passed by and sat down among them".* He says *"Him also I have forgiven. They are a company whose associate shall not be frustrated".*

Ism-e-'Azam

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

"O my Lord, everything is subservient to You. So my Lord, protect me, help me and have mercy upon me."

Dars-ul-Quran

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا كَانَ غَراماً .اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقاماً

(الفرقان 66-67)

And who (the servants of Gracious God) say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode." (Al-Furqan, verses 66 & 67)

One sign of the servants of Gracious God that has been described in these verses is that they continuously pray to God that their Lord may keep the torment of Hell away from them since its torment is a great calamity and as Hell is an evil place both as a temporary resting place or permanent place of abode.

Although, the Hell in the hereafter is meant here, but also in this life anything that causes a person grief and strife, endangers his life, property and honour and disgraces him in the eyes of his people and his country, is a kind of hell for him. The word hell can be applied to any object that a person may approach with great eagerness and desire but on reaching it find himself unnerved, his face contorted with bad taste in his mouth. That is to say that first he is attracted to evil ways but when he is confronted by the result of his actions, he realises his mistake.

Keeping these meanings in mind, the mark of Ibaad-ur-Rehman (the servants of Gracious God) described in this verse is that they continuously pray, "O, God, save us from all such acts that may disgrace us in this world or in the Hereafter; save us from the hell of poverty and destitution; save us from the hell of lack of knowledge and ignorance; save us from the hell of immorality and debauchery; save us from the hell of worldliness and greed; save us from the hell of ruin of our future generations; save us from the hell of paganism and devilishness; save us from the hell of irreligiousness and *ibahat* (making the unlawful lawful); save us from the hell of remoteness from Thy love and approval; save us from the hell of hypocrisy and dishonesty; save us from the hell of wilfulness, falsehood, tyranny and oppression, since these evils, whether these arise temporarily or permanently, their presence is the cause of our destruction and infamy. We wish that these evils may never exist amongst us even temporarily let alone on permanent bases and that we always remain on the Right Path.

In addition to this interpretation of the above verse, a prayer to avoid the torment of Hell in the hereafter has been taught in it and it has been said that hell is indeed a very evil place, both as a temporary resting place or as a permanent abode. It is a very comprehensive prayer that has been taught to be spared from all the sufferings of this world and the hereafter and it is said that the mark of the chosen servants of God is that in spite of being successful in the world, the fear, of national decline, keeps them, forever, prostrated at the threshold of God and they pray day and night, saying, "O, God, let no evil develop in us or in our future generations so that we can become the inheritors of Thy Paradise."

If Muslims had remembered this Quranic prayer at each occasion of their victory and at every success had sought the refuge of God against the dangers of their national decline, then God would have kept them permanently under His blessings and their every step would have carried them forward to greater progress. Therefore, we should remember this prayer at all times, in all cases, so that we are saved by the grace of God from all types of torments of this world and the hereafter.

Dars-ul-Hadith

Seeking Forgiveness of Allah

Abu Hurairah relates that he heard the Holy Prophet say: I supplicate Allah and turn to Him more than seventy times a day (Bokhari).

Ibn Umar relates: We could count in one sitting the Holy Prophet supplicating a hundred times: Lord, forgive me and turn to me for Thou art Oft-Returning with compassion, Ever-Merciful (Abu Daud and Tirmidhi).

Ibn Abbas relates that the Holy Prophet said: For him who is constant in supplicating Allah for forgiveness He provides deliverance from every straitness and relief from every suffering and endows him whence he knows not (Abu Daud).

Ibn Mas'ud relates that the Holy Prophet said: He who supplicates: I seek the forgiveness of Allah, there is none worthy of worship save Him, the Ever-Living, the Self-Subsisting, and turn to Him in repentance; will be forgiven for his sins, even if he should have deserted in the face of the enemy (Abu Daud, Tirmidhi and Hakim).

Shaddad ibn Aus relates that the Holy Prophet said: The highest istighfar (seeking forgiveness) is that a servant should say: Allah, Thou art my Lord, there is none worthy of worship save Thee. Thou didst create me and I am Thy servant, and I try to comport myself according to my promise to Thee and my covenant with Thee as far as it is within my power. I seek Thy protection from the evil of that which I have done. I acknowledge the bounties that Thou hast bestowed upon me and confess my sins; do Thou, then, forgive me my sins, for verily none has the power to forgive save Thee alone. He who supplicates in these terms during the day, believing in them, and should die before evening will be of the dwellers of Paradise; and he who supplicates in these terms during the night and should die before morning will be of the dwellers of Paradise (Bokhari).

Thauban relates that when the Holy Prophet concluded his Prayer, he would seek forgiveness three times and would add: Allah, Thou art the Bestower of Peace and from Thee is peace. Blessed art Thou, Lord of glory and honour. Auza'i, one of the narrators was asked: In what terms did the Holy Prophet seek forgiveness? He answered: He would say: I beg Allah for forgiveness; I beg Allah for forgiveness (Muslim).

Hadhrat Ayesha relates that before his death the Holy Prophet often repeated: Holy is Allah and to Him belongs all praise. I beg forgiveness of Allah and turn to Him in repentance (Bokhari and Muslim).

Our Master, The Promised Messiah

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thought that he was telling him that it was time for *Namaz* and he should offer it. He respectfully said that he had already offered *Namaz*. Hazoor again said *Namaz* and folded his hands on his chest and began offering *Namaz*. After this Hazoor did not say another until he passed away at about 8 o'clock and joined His true Master and the object of his worship. Thus his last act in this world was worship. He was always busy in the worship of God, both in private and in public. His living was the worship of God and his death also occurred in the worship of God.

(Al-Fazal, 3rd January, 1931)

History of Majlis Ansarullah

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beginnings of our great organisation which is now well established in all parts of the world. A study of the History of Ansarullah deeply inspires us and gives us an insight into the very objectives for which this organisation was founded. It also reveals to us the vision of the founder of Ansarullah, Hadhrat Musleh Maud (may Allah be pleased with him), and the divine guidance that inspired him to establish this organisation.

May Allah enable us to understand the responsibilities which have been put on our shoulders by the founder of our Majlis and continue to fulfil them with honour and excellence

From Writings Of The Promised Messiah

Attain Nearness to God

If you want that God should be pleased with you in heaven, unite and be one like two brothers of the same mother. Nobler is he among you who forgives the sins of his brother more than others; doomed is he who is stubborn and does not forgive - he has nothing in common with me. Live in fear, lest you be cursed by God. He is Holy and He is a jealous Guardian over the honour of His beloved ones. The wicked cannot attain His nearness, the arrogant cannot gain His nearness, nor can the tyrant, nor the one who breaks trust. Nor can he, who is not ready to lay down everything for the honour of His name, nor those who fall to the pleasures of the world like dogs and ants and vultures and who are comfortable with the luxuries of the world.

Each unchaste eye is remote from Him; each impure heart knows Him not. Those who remain in agony for His cause will be delivered from the fire of hell. He who weeps for Him will laugh last and He who breaks away from the world for His sake will meet Him.

Be Allah's friends with all your heart, in all sincerity, gaining His nearness with ever growing zeal. Be kind to your subordinates, to your wives and to your less fortunate brothers so that you may be shown kindness in heaven. Become truly His so that He may belong to you.

(Roohani Khazain Vol. 19: Kashti-e-Nuh, pp12-13)

Fulfil Your Obligations and Remain Steadfast

So listen all you who consider yourselves to be of my community. When you truly tread the path of righteousness, only then you will be counted in heaven as my community. So perform your prayers five times a day inspired by such awe and awareness of the presence of Almighty God as if you were seeing Him with your own eyes. Also observe the days of fast sincerely for the sake of Allah, fulfilling their requirements. Each one of you who is assessable to Zakat, should pay Zakat. Similarly anyone upon whom pilgrimage has become obligatory and has no cause for exemption must perform the Pilgrimage. Do good deeds in the best of manners and reject evil with repugnance. Remember that no deed of yours which is devoid of righteousness will ever be entertained by God. An act of goodness is only that which is rooted in the fear of God. No act in which the roots remain intact will be permitted to go to waste.

It is inevitable that you should be tried with diverse trials of pain and misfortune as the faithful before you were tried. So remain always wary lest you should stumble. The earth can do you no harm as long as you have firm ties with heaven. If you ever come to grief, you will come to grief at your own hands rather than at the hands of your enemies. If you lose all honour on this earth, God will bestow an eternal honour upon you in heaven. So leave Him not. You are bound to suffer pain at their hands and you will be deprived of the fulfilment of many of your aspirations. But be not heavy-hearted; God merely tries you whether you are steadfast in His cause or not.

If you desire that angels should praise you in heaven then suffer in the path of Allah with grace and remain cheerful. Hear abuse and remain grateful and despite frustration break not your ties (with God). You are the last people raised by God so do such deeds of piety as touch the loftiest standards of excellence.

(Roohani Khazain Vol. 19: Kashti Nuh, p17)

Distinctive Features of the Ahmadiyya Movement

Hadhrat Mirza Bashiruddin Mahmood Ahmad[ra], Khalifatul Masih II

A question that suggests itself at the outset is, what is the purpose of the Ahmadddiya Movement in the presence of such a diversity of religions and movements that already exist. I shall, therefore, discuss this question first. Every person who believes in any of the revealed religions, must also believe that God has, at different times, sent various Prophets to the world, and that no nation has been left without a Messenger of God. The spiritual evolution of mankind is due entirely to this class of persons, and but for them there would have been nothing but darkness in the world. In the Holy Qur'an, God says:-

"There have been no people unvisited by a Warner." (Sura Fatir Verse 24)

Historical research and archaeological discoveries confirm us in this belief, which is proving a great factor in promoting unity among nations, and for which all credit is due to the Holy Qur'an, because this truth was first proclaimed by that Book. If we try to discover the object for which these Prophets were sent, we shall find that the cause for their advent has always been the spiritual corruption of mankind and the cessation of all direct relations with God. These prophets always appear like rain-laden clouds which refresh and requicken the earth after a long season of drought. They are, as it were, God's answer sent down from heaven to the cries of those who seek after Him. They are like the horn blown by the hunter who spots the quarry, to collect together his scattered companions. The world is called to them back to the Truth, and commences its march towards its real goal under their direction.

We hold the belief that this succession of Prophets will continue in the future as it has done in the past, for reason repudiates a permanent cessation of it. If mankind is to pass through ages of spiritual darkness, ages in which men will wander away from their Maker; if from time to time man is liable to go astray from the right path and to grope in the thick darkness; if doubt and despair in their efforts to regain it; if they are to continue their search after the light in all such ages and times, it is impossible to believe that Divine Torch-bearers and guides should cease to appear; for it is inconsistent with *Rahmaniyyat*, the Mercy of God, that He should permit the ill but should not provide the remedy, that He should create the yearning but should withdraw the means of satisfying it. To imagine so would be to offer an insult to the Fountain-head of mercy and compassion, and to betray one's spiritual blindness.

We believe that the world was in sore need of a Guide and Preceptor who should point out the way to God, and should lead us, out of doubt and misgiving, to belief and certainty. If mankind was ever in need of a Prophet, it is much more in need of one today, when religion has become an empty phase and truth is, as it were, dead.

Three Types of People

At the present time, with respect to their attitude towards religion, man may be divided into three classes. First, those who deny the need of religion and either repudiate God altogether, or believe in Him just as they believe in rivers and mountains, for this belief does not in any way effect their daily lives. If they were to decide that there is no God, their mode of life would undergo no change whatever, for their belief in God has nothing to do with their acts and conduct. Such people have sometimes gone as far as to declare that they cannot surrender their independence to God and that they cannot damage their self-respect by praying to, and humbling themselves before, Him.

The second class of people are those who believe in God and His attributes, but they are in the predicament of a thirsty man who has lost his way among the sand-hills of the desert, and who for miles and miles does not meet with a single drop of water. The more he searches for it, the fiercer becomes his thirst and the greater his agony, but his wanderings profit him not; he runs from one deluding mirage to another, but each time his disappointment augments his pain, and in the search of water, he wanders further away from it, until he arrives at the gates of death.

The third class of people are content with their lot and are satisfied with their condition, not because they believe that they have satisfied all their natural yearnings, but because they have

lost courage and have despaired of God's grace. They imagine that God's bounties were limited to those who have gone before and that they are like step-sons who cannot hope to inherit their step-father's property. They are therefore content to feed on the crumbs which those who have gone before have left for them out of charity.

But none of these conditions are natural. The indifference of the first class of people referred to above, the fruitless efforts of the second, and the contentment born of despair of the last, are all unavailing and unprofitable. The only thing which can profit the seekers of God is the recognition and knowledge of Him, which dispels all gloom and removes all that separates man from his maker and ultimately brings man into the very presence of God. Only such knowledge can present religion to man in a way which is acceptable and which the judgement of man can approve; and this has always been done and can only be done by a prophet of God.

Consider therefore whether there is any religion today, whose followers still claim to possess that which was given to the world through the Prophets? Is it not true that men have either reconciled themselves to the belief that God's blessings have been exhausted on those who have gone before, or renounced religion altogether, or deluded themselves with the belief that they have arrived at the goal, only, however, like the person in a mesmeric trance, who accepts all absurdities as true which have no realities for the on-lookers? If this is so, the world is as much in need of a Prophet today as it was in any previous age. That is why the Holy Founder of the Ahmaddiya Movement has taught that the door of revelation has ever remained open and will continue to remain open and that the present age bears emphatic testimony to the need of a Prophet. But we do not base our belief on the testimony of the age alone; we are also supported by the testimony of the previous Prophets.

We find that all religions contain prophecies containing the advent of a Prophet in this age. The Hindus are awaiting the advent of the *Neha Kalank Avatar*, which has been foretold in their scriptures; the Christians are awaiting the second advent of the Messiah; the Muslims are looking forward to the appearance of the Mahdi and the Promised Messiah; the Zoroastrians believe in the coming of *Mesio Darbahmi*, etc., If the advent of Prophets had ceased for the future, how could all these people have agreed on the single fact that a Prophet, whose advent has been foretold, would arise. One peculiar feature of these prophecies is that there is a great deal of similarity between the various signs detailed by different religions indicating the appearance of the Promised Prophet. All these prophecies indicate the time of that Prophet by foretelling the spread of evils, multiplication of diseases, falling of stars, eclipses of the sun and the moon, recurrence of wars, etc. Again, it is foretold that these Promised Prophets will propagate the truth throughout the world, and that the true religion will manifestly triumph over all other religions in an unprecedented manner. Now, on the other hand, the actual fulfilment of the signs contained in these prophecies shows that they cannot be false, and, on the other, the appointed task of all the promised Prophets makes it impossible that at one and the same time all these Prophets should cause their respective religions to triumph over all others.

The conclusion, therefore, is unavoidable that all these prophecies refer to one and the same person who shall, by means of his spiritual powers, gather together men of all faiths, and guide the nations of the world along the right path. These prophecies also show that whereas the Promised One shall be the same for all religions, he shall possess such peculiar distinctions that every nation shall accept him as its own. He shall be so related to India that the Hindus will be able to accept him as their *Neha Kalank Avatar*, he shall be so related to the Zoroastrians that they will be able to accept him as their *Mesio Darbahmi*; he shall be so related to the Muslims that they will be able to claim him as their Mahdi; and he shall be related to the Christians that they will be able to recognise him the Messiah. This can happen only if he is related to different peoples in different capacities. For instance, he may be connected with one by religion, with another by race, and with a third his relations may be social or political, so that every nation will be prepared to acknowledge him as its own.

Our belief is that all these things are to be found in the Holy Founder of the Ahmaddiyaa Movement, Hadhrat Mirza Ghulam Ahmad (on whom be peace and the blessings of God) whom God raised for the reformation of the present age. He claimed to be the Messiah for the Christians, the Mahdi for the Muslims, Krishna or the *Neha Kalank Avatar* for the

Hindus, and the *Mesio Darbahmi* for the Zoroastrians. In short, he was the Promised Prophet for every nation and was appointed to collect all mankind under the banner of one faith. In him were centred the hopes and expectations of all nations; he is the Dome of Peace under which every nation may worship its Maker; he is the opening through which all nations may obtain a vision of their Lord; and he is the centre at which meet all the radii of the circle. It is ordained, therefore, that the world shall find peace and rest only through him.

Being a Persian by race he was the Promised one of the Zoroastrians; being an Indian by birth he was the Promised one of the Hindus; being a Muslim by faith he was the Promised one of the Muslims; and having come in the spirit and power of Jesus, bringing remedies for the reformation of the social evils prevailing in Christian countries - evils, which have laid an intolerable burden on the backs of the Christian nations - having been born under a Christian Government, and also having defended the honour of Jesus against the attacks which have been levelled at it for hundreds of years, he was entitled to be recognised as the Promised one of the Christians

All prophecies of previous Prophets were fulfilled in his person and at his hands. When the time for the fulfilment of these prophecies drew near, God informed him of it and thus showed that in him alone were these prophecies to be fulfilled. It had been said that the Promised one would appear in the East and so it came to pass. Similarly, it had been said that before the coming of the Messiah false prophets would appear and so it came to pass, i.e. before Hadhrat Ahmad announced himself, several persons claimed to be the Messiahs, the claims of some whom well-nigh deceived the wise. Then there were, as it had been foretold, wars and pestilences, and famines, and in the end was fulfilled that mighty sign which is described in general words in the Bible and in the Jamaspi, the book of the Zoroastrians, as the darkening of the sun and the moon, but which is described in more detail in Islamic books. It had been specified in these books that at the time of advent of the Mahdi, the sun shall be eclipsed on the second day of the days of its eclipse, and the moon shall be eclipsed on the first of the nights of its eclipse during the month of Ramadhan. It had been particularly stated that this sign had not been appointed for any other claimant. This prophecy has also been fulfilled, and its fulfilment has set the seal of truth on Ahmad's claim to be the Mahdi and the Messiah. These eclipses occurred in 1894 in the month of Ramadhan on the dates which had already been foretold, and although many persons had claimed to be the Mahdi or the Messiah before him, this conjunction did not occur during the time of any one of them.

In his time was also witnessed that most extraordinary phenomenon which had been foretold in earlier scriptures, but which had never been experienced before. It had been said that in the time of the Promised One, there would be peace, that children would play with snakes and lambs with wolves, but that there would also be wars; in other words, that peace and war would exist side by side. We find that this startling spectacle is presented by the world on every side today. Patriotism, on one hand, has in most countries put an end to oppression and strife which were only too prevalent in earlier days and has enabled states to put their respective territories in order, and, on the other, international relations are in a state of confusion, causing one nation to live in constant dread and suspicion of another, and international jealousies are at their height.

Besides these, other detailed prophecies concerning the advent of the Promised one are given in Islamic books, all of which have been fulfilled. Some of those may be mentioned here. It was foretold, for instance, that in time of the Promised One a new method of transport would render camels useless. This has been fulfilled by the introduction of railways. It was written that news would be carried instantaneously from one part of the world to another. This has been fulfilled by the invention of the telegraph and wireless telegraphy. It was written that women would increase in number and would be employed in large numbers for the sale of goods, that women's dress would leave exposed those parts of the body which were formerly thought fit to be covered. It was written that three great powers would wage war with three other great powers, and that the victorious three would occupy Constantinople, but that a man would run away from Constantinople to Asia Minor, and would wage a war and would recover his territory. It was written that the Christian nations would be supreme everywhere, that Arabia would be severed from the Turkish Empire, and that separate governments would be established in Iraq, Syria and Egypt. It was written that a certain people

would shorten the months, the Islamic law would be disregarded, gambling would increase; large police forces would be required; women would dress like men; working classes would come into power; the rich would grudge charity to the poor; Islamic governments would be destroyed; religious condition of Arabia would become deplorable; inanimate objects would speak (this refers to the invention of the gramophone, radio, television, etc.) It was written that land lying between two seas, on one side of which there was coral and on the other pearls, would be cut, and thus the seas would be joined and a large number of vessels would pass through the opening. This refers clearly to the Suez and Panama canals. Again it was written that books and newspapers would be published in large numbers; several discoveries would be made in astronomy; irrigation canals would be cut out of rivers which would constantly run dry; mountains would be blown up; travelling would increase; in some countries the aboriginal inhabitants would be wiped out; immolation of widows and similar other ancient customs would be abolished by the state.

It was foretold that the Promised One would suffer from two maladies, one in the upper part of his body, and the other in the lower, that the hair of his head would be straight, that he would be wheat-coloured, that he would suffer from a slight stammer in his speech, that he would belong to a family of farmers, that while talking, he would occasionally strike his hand against his thigh, that he would appear in a village called *Kada* , and that he would combine in himself the office of the Messiah and the Mahdi. And so it has turned out to be. Ahmad, the Promised Messiah, suffered from vertigo and diabetes; he had straight hair, was wheat coloured, occasionally stammered in his speech. He had the habit of striking his hand against his thigh while giving a discourse, and belonged to a family of landowners. He was a resident of *Kadian or Kade* as Qadian is popularly called. In short, when we consider all these prophecies collectively, we find that they apply to no age but to the present, and to no person but Hadhrat Ahmad (on whom be peace). It appears clearly that the present age is the age of the advent of the Promised One, whose appearance was foretold by the former prophets, and that Hadhrat Ahmad is the Promised One whose advent had been eagerly awaited for centuries.

When we consider that before these signs were witnessed, the Holy Founder of the Ahmadiyya Movement foretold their appearance on the basis of revelations from on High (e.g. the onset of the plague, the World War, widespread earthquakes, the influenza epidemic, etc) our faith and conviction are further strengthened, and we are compelled to believe, like every person who does not act thoughtlessly but considers and reflects and acts with justice, that God has fulfilled the hopes and expectations of all nations in the person of the Holy Founder of the Ahmadiyya Movement. The clouds of His Mercy have sent down showers of rain, and lands which have had been parched have been watered; blessed is he who collects this water in his fields, and renouncing all manner of pride and hypocrisy holds his faith above the riches and glories of this world.

The Ahmadiyya Community is thus to be distinguished from other religious communities and sects by the fact that the members of this community, having considered the appointed signs for the advent of the Prophet and the Reformer of the Latter Days, have accepted the claims of Hadhrat Mizra Ghulam Ahmad (on whom be peace), and that unlike so many other peoples they no longer await the advent of the Messenger of the Latter Days.

Mission of the Promised Messiah

I proceed now to set out the object of the advent of the Holy Founder of the Ahmadiyya Movement as described by himself. He says:

"The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his maker, re-establish in the hearts of men love and devotion to God; and by making manifest the truth, should put an end to all religious wars and strife and thus lay the foundations of abiding peace; and should acquaint mankind with the spiritual truths which it had forgotten; and should demonstrate to the world the true spiritual life which had been displaced by material desires; and should in my own life manifest those Divine Powers with which man has been endowed, but which can be manifested only through prayer and devotion; and above all that I should permanently re-establish that bright and pure unity of God purified from all polytheistic ideas, which had entirely disappeared from the hearts of men." (Lecture on Islam p.34)

"God has filled me with knowledge so that I should warn those who have gone astray and

should lead those who dwell in darkness into light. God has sent me to reform this sad plight and to lead mankind back to His pure Unity. To this end, I have explained all things to you. I have also been sent to give to the world a firmer faith and to demonstrate to the world the existence of God; for faith has withered and belief in the life hereafter has become a fable, and the conduct of man shows that his whole trust is placed in the world and in things material, and that he has no faith in God or the life to come. Men talk of God and of spirituality but their hearts are filled with the love of this world. Jesus found the Jews in the same state in which I find the world today, and just as lack of faith had driven love of God from hearts of the Jews and had destroyed their morals, the world today has ceased to love God, and I have been sent to restore truth and faith and to revive to love and fear of God in the hearts of men. This alone is the object of my existence. God has informed me that heaven shall again draw nigh to the earth after it had drawn itself away. So I have come to renew these things and have been sent for this purpose."
(Kitabul Bariya pp.253-254)

Again, he says that he has been sent to attract men *"to truth in all things relating to belief, morals, knowledge and conduct, in such manner that they should gain special strength in all these matters."*

Again, he says that one of his sons shall be the liberator of captives, that is to say, nations, classes and countries, oppressed by other nations, classes and States, shall through him, be released from the bonds of tyranny and shall obtain their freedom, and God shall remove their difficulties and shall confer on them a life of peace and comfort.

Again, he says that it is his duty, firstly, *"to demonstrate the truth of Islam to all nations"*, secondly, *"to present to the world the true and unalloyed teachings of Islam, which are full of truth and spirituality, free from all false interpretations and irrelevant interpolations"*, and thirdly, *"to bestow the Light of Faith on all those who, from among the nations of the earth, should be eager in their search for it."*

From all this it would appear that his mission was to preach the perfect Unity of God; to establish virtue and righteousness; to restore to the hearts of mankind the fear of God; to strengthen the relationship between man and his Maker; to lead man out of doubt and darkness into the certainty of faith and to restore peace and calm to troubled hearts; to open the gates of spiritual knowledge; to find a solution for moral, spiritual, intellectual and practical difficulties; to revive and succour the oppressed through heavenly means; to restore the rights of those who have been despoiled; to abolish war and disorder; to bring about universal peace; to collect all mankind under the banner of one faith and one creed; to propagate the truth among all nations; to purify Islam of extraneous errors and to present the true doctrines of Islam to the world; and finally to demonstrate to the world the Glory of God by manifest signs.

A truly splendid mission and a glorious prospect! But has any claimant ever said anything different from this? Every one of them is bound to place before the world equally glorious prospects, for nobody would pay any attention to mere commonplace assertions. Such fine declarations are all considered the more necessary in the present age when everything depends upon propagation and advertisement. Hence, if the claims of the Holy Founder of the Ahmadiyya Movement had been supported merely by such declarations, they would have deserved no particular attention and would have not been entitled to any preference over the claims of any other person. But as I shall presently show he has left us such a complete code of instructions and rules of conduct that all sensible persons will acknowledge that by acting on them the objects of his advent, as above stated, may be easily and fully achieved.

One question, however, presents itself at this stage, and although it is not easy to understand, it is impossible, without understanding it, to arrive at a full realization of the true significance of the Ahmadiyya Movement. That question is this. Considering the Holy Founder of the Movement calls himself a Muslim and is one of the followers of Muhammad (may peace and the blessings of Allah be upon him) and asserts that his mission is to propagate the true teachings of the Holy Qur'an, what special significance can be attached to the Ahmadiyya Movement? Is not the Holy Founder of the Movement, in that case, a mere doctor or Sufi, and the movement, itself a mere intellectual movement, of no special importance? This, however, is far from the truth, and to think so would be too entirely to misconceive the scope and significance of the Ahmadiyya Movement.

We believe that prophets are of two kinds, those who are law-bearers and those who come to interpret and establish the law and to clear away the corruptions that creep into the system of a religion owing to lapse of time. All religious systems accept this distinction, and it is well illustrated by the succession of Prophets who followed Moses (on whom be peace). The latter was a law-bearer and his contemporary Aaron and his successors Joshua and others, including Jesus (on all of whom be peace), were sent only to establish the law revealed through Moses. Jesus himself says, *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil."*(St. Mathew V:17) The fact that the Law of Moses was in force in the time of Jesus and was binding on him and his disciples is clearly borne out by the advice which he gave to his disciples and others. "The scribes and the Pharisees" says he, "sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not". (St. Mathew XXIII 2-3)

No doubt, some of the sayings and teachings of Jesus are said to be different from the teachings of the Torah, but if we study the Torah carefully we can discover in it the basis of all that Jesus taught. He says himself, concerning these teachings that they are not new and are contained in the Torah. For instance, towards the close of the Sermon on the Mount, which is regarded as laying down rules of conduct and contained in the Torah, Jesus says, *"For this is the Law and the Prophets"*. (St. Mathew VII:12)

In short, Prophets are of two kinds, those who are law-bearers like Moses (on whom be peace) and those who only restore and re-establish the law after mankind have forsaken it; as, for instance, Elijah, Isaiah, Ezekiel, Daniel and Jesus (on all of whom be peace).

The Promised Messiah (on whom be peace) also claimed to be a Prophet like the latter, and asserted that Jesus was like the last Khalifa (successor) of the Mosaic dispensation, he was the last Khalifa of the Islamic dispensation. The Ahmadiyya Movement therefore occupies, with respect to the other sects of Islam, the same position which Christianity occupied with respect to the other sects of Judaism. We believe that in the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was fulfilled the prophecy of Moses (on whom be peace) which is contained in *Deuteronomy (XVIII:18)*, and which foretells the advent of a prophet from among the brethren of the Israelites, who would be a law-bearer like Moses. Muhammad (peace and blessings of Allah be upon him), being a descendant of Ishmael, one of the brethren of the Israelites, was the bearer of a new law. The Holy Qur'an refers to the fulfilment of the prophecy of Moses in his person in the following verse:-

"We have sent an Apostle to you who enforces the commandments of the Law by superintending your performance of them, as we sent an apostle to Pharaoh." (Al Muzzamal Verse 15)

Muhammad (peace and blessings of Allah be upon him), being thus the like of Moses (on whom be peace), it was necessary that the Messiah of the Islamic dispensation should not only be from among his followers but should come to re-establish and propagate the Qur'anic law just as Jesus came with no new law but only confirmed the Torah.

I have so far endeavoured to explain the relation of the Ahmadiyya Movement to Islam. I now proceed to explain the significance of the Movement.

I have already indicated that one of the functions of a prophet who is not the bearer of a new law is to sift all errors and misinterpretations which may have crept into an existing religious system owing to a lapse of time, and this in itself is a great task. To discover and restore that which had been lost is almost as great a task as to supply that which is new. But we believe that the Promised Messiah (on whom be peace) had a much higher mission to perform.

In order to understand what that mission was, however, it is necessary first to understand clearly our position with regard to the Holy Qur'an. Unlike other Muslims we believe that the fountain of divine knowledge contained in the Holy Qur'an has not been exhausted, and that the Holy Qur'an is a complete code. As the work of God is an unlimited treasure house of wonders which are manifested according to the needs of mankind, so should the perfect word of God be an inexhaustible treasure of wisdom and truth which should provide cures for the moral and spiritual ailments of all times. God does not daily create new things in this world, but every created thing is so full of so many virtues and

mysteries, that there is not a single thing in the world concerning which it may be said that its secrets have been fully revealed and that it is impossible to discover any new property or virtue in it. Man has not yet been able to lay bare all the mysteries of the human body, let alone a complete knowledge of the virtues and properties of other things. If this is so in the case of material things which are meant to serve comparatively temporary purposes, how much more must this be necessary in the case of the perfect word of God which relates to the spiritual world. Should we not in the case of the latter be ever prepared to discover in it new and limitless treasures of eternal truths and hidden powers?

We therefore believe - and every sensible person will agree - that a book which claims to be the perfect word of God must possess this indispensable quality; and if it lacks this quality, its claim to be the perfect word of God cannot be accepted.

The Promised Messiah (on whom be peace), addressing those who believed that the treasures of divine knowledge contained in the Holy Qur'an had been fully discovered and made known by those who had gone says:

"Know, therefore, that the open miracle of the Holy Qur'an which can be demonstrated to the people of all nations and all tongues, and whereby we can convince and confute every person, whether an Indian, Persian, European, American or any other, is that it is a limitless treasure of divine truths and realities, heavenly sciences and spiritual philosophies, which are discovered in it in every age according to the needs of mankind, and which, like armed soldiers, stand ever ready to combat every new falsehood. If the Holy Qur'an had been limited in its meaning and interpretation, it could not be regarded as a perfect miracle. Mere beauty of diction and purity of language, even if miraculous, are not matters which can be appreciated by the literate and illiterate alike.

The greatest miracle of the Holy Qur'an is that its treasures are inexhaustible, and a person who does not perceive this miracle is entirely shut out from real knowledge of the Holy Qur'an. Remember that this miracle of the Holy Qur'an is so perfect that it has in every age proved more potent than the sword. The Holy Qur'an contains a full and complete refutation of every doubt which is suggested by each succeeding age under the ever-changing conditions of the world, and to reply to every criticism which may be based on new knowledge and new discoveries.

No divine truth has been put forward or can ever be put forward by a follower of any other religion, be he a Brahma, a Buddhist or an Arya, or by a follower of any other school of thought, which truth has been not already found a place in the Holy Qur'an.

The Treasures of the Holy Qur'an are inexhaustible, and as the wonders of the book of nature are limitless, and each succeeding age discovers fresh properties and new virtues in nature, the same is in the case with the word of God, so that there may be no disparity between God's work and His word." (Izala-I-Auham pp. 305-311)

By pointing out this great miracle of the Holy Qur'an, the Promised Messiah (on whom be peace) has effected a revolution in spiritual matters. The Muslims certainly believed that the Holy Qur'an was perfect, but during the past thirteen hundred years nobody had imagined that not only was it perfect but that it was an inexhaustible store-house in which the needs of all future ages had been provided for, and that on investigation and research it would yield far richer treasures of spiritual knowledge, than the material treasures which nature is capable of yielding. The Holy Founder of the Ahmadiyya movement has, by presenting to the world this miraculous aspect of the Holy Qur'an, thrown open the door to a far wider field of discovery and research in matters spiritual, than any scientific discovery has ever done in the realm of physical science. He not only purified Islam of all extraneous errors and presented it to the world in pristine purity and simplicity, but also presented the Holy Qur'an to the world in a light which served at once to satisfy all the intellectual needs of mankind which the rapidly changing conditions of the world had brought into existence and to furnish a key to the solution of all future difficulties.

Mankind is undoubtedly being harassed by complicated social and political problems and is thirsting after spiritual knowledge. Not finding any solutions of these difficulties in current religious literature, some people have become disgusted with religion itself, and others are adding to these difficulties by endeavouring to frame new codes of law. But as you will presently discover, the solution of all these

difficulties have been provided for in the teachings of the Promised Messiah (on whom be peace). It was no doubt, contained in the Holy Qur'an, but a part of it was like water which had been rendered impure by the introduction of noxious matter (i.e. false and impious interpretations) and a part of it was like a fountain flowing deep under the earth, hidden from the eyes of men. He distilled the impure water and discovered the subterranean channel, and removed the veil from our eyes, and opened wide the door to a vast field of research and discovery, thus providing for the ever increasing needs of mankind, without in the least going outside the scope of the teachings of the Holy Qur'an and interfering with that form of Islam which was established by the Holy Prophet (peace and blessings of Allah be upon him) and which it is the will of God to preserve till the end of days.

Once this is realized, it will be easy to comprehend that although the Ahmadiyya Movement believes firmly in the Holy Qur'an and is a movement of Muslims, it cannot be ranked merely as one of the sects of Islam. On the contrary it claims that it alone presents to the world the real Islam that was revealed over thirteen hundred years ago, and that its special mission is to enrich mankind with the unlimited spiritual treasures contained in the Holy Qur'an. The existence of this movement is not the result of the culmination of any particular idea, nor is it the last wave of a natural current set in motion by any particular sect or school of thought. It is an entirely new current which has, on one hand, moved rapidly back through thirteen centuries and, on the other, is pressing forward through the present into the future, supplying from the inexhaustible treasures of the Holy Qur'an all the new and varied needs of mankind.

It is a current which has united not only the East and the West, but has also brought together the past and the future. We can now confidently assert that the Holy Prophet Muhammad (peace and blessings of Allah be upon him), to whom was revealed the final and perfect Code of Law, was an Adam for the perfection of the Law, and that the Promised Messiah (on whom be peace), who had been sent by God to demonstrate to the world the vast extent of the spiritual sciences and philosophises of the Holy Qur'an, which satisfy the needs of every age, was an Adam for the perfection of the interpretation and propagation of the law, as the first Adam was the Adam of the physical perfection of man.

It was necessary for me to dilate on this aspect of the Ahmadiyya Movement, for, as I have indicated, the Ahmadiyya Movement is not the name of any new religion. If I had proceeded to discuss the teachings and principles of the Movement which are wholly based on the Holy Qur'an, without this preliminary explanation, a certain amount of confusion might have arisen and it might have been difficult to understand whether I was speaking of the Ahmadiyya Movement or of Islam.

It must now be perfectly clear that *Ahmadiyyat* and *Islam* are one and the same thing, and by Ahmadiyyat is meant the real Islam which God has manifested to the whole world through the Promised One of the present age. It is based wholly on the Holy Qur'an and the law of Islam, and yet it is entirely different from the other existing sects of Islam in its teachings and its doctrines. It has first re-discovered many truths which had been altogether lost sight of, and has, secondly, for the first time, revealed to the world many new truths relating to the special conditions and needs of the present age. These truths were presented by the Promised Messiah (on whom be peace) who has enriched the intellectual and spiritual worlds by discovering many spiritual sciences which lay hidden beneath the words of the Holy Qur'an. Hence when in the course of this paper I refer to the teachings of Islam I shall be referring to the teachings which are in consonance with the point of view of the Ahmadiyya Movement irrespective of the fact, whether they are accepted by other Muslims or not, and when I refer to the teachings of the Ahmadiyya Movement, the reference will be to the teachings of Islam and not to any new doctrine or teaching.

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ
اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ
وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ۝۷۵

(Al-Furqan 25:75)

Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous.

Our Master, The Promised Messiah's Worship of the Divine
&
The Excellent Example of his Complete attachment to it

(A speech by Hadhrat Mufti Muhammad Sadiq Sahib, a Companion of the Promised Messiah[as], at Jalsa Salana, Qadian, 27th December, 1930)

Translated from Urdu by: M. Zafar Mahmood

Definition of Worship

The word worship is the title for the perceptions, gestures, utterances, actions and deeds that indicate the relationship that man has with his true Creator and Master by virtue of being His servant. The intensity of a man's love for God is revealed by the expression on his face, his body language, his speech, his deeds and his feelings and passions. God has decreed the purpose of man's life to be this, that by doing justice to his obligations of servitude, he becomes a real and loyal servant of God. *I have not created men and Jinn for any other purpose than that, they become My servants, those who obey My commandments in all respects.*

The word worship has wide meanings. It does not only mean that a man, day and night, at any one time or at some appointed times, utter a few words to praise God to thank for His favours or seek his needs from Him but a true devotee is he who always remains in state of devotion and all of his actions, gestures, deeds, words, thoughts, feelings and emotions are for the sake of God and God alone and are under taken in accordance with His wishes and decree.

The holy revelation, vouchsafed, to the Holy Prophet (may peace and blessings of Allah be upon him): *Qul inna salaati... :* Say, my worship, my sacrifice, my life and death is only for the sake of Allah, the Lord of the worlds, depicts such a state of submission and servitude.

A Dream

A long time ago, probably, around 1895 or 1896, I saw in a state of vision, a large clearing in a jungle, although, the congregational prayers have started, many people were still hastening to join the congregation. Many rows had already been formed and many more were still being formed. This humble one, too, joined the congregation, in the last row at the time. Soon many more rows formed behind me. One curious thing about that congregational prayer was that every time *Takbeer* was said, some in the congregation would move to the row in front of them and some would move back to the row behind them and a commotion would start. At the first *Takbeer*, after joining the congregation, I moved to the row in front of me and kept on moving forward, at every *Takbeer*, until I reached near the fifth row behind the Imam. Then I saw that we were all sitting down and a boy stood up and recited a portion of the Qur'an. Then I saw myself sitting on the prayer mat of the Imam with both the Holy Prophet and the Promised Messiah. The Promised Messiah then stood up and said in the praise of the Holy Qur'an that if God would not have given mankind the Qur'an what else could He have bestowed on them since it alone is His greatest blessing. Therefore, one should recite it melodiously. After this the Holy Prophet stood up. His dress and turban was like that of an Arab. His figure was very handsome and radiant and his complexion was whitish brown like the colour of the wheat. He recited the verse, *Inna salaati...* in such a melodious voice that its sweetness and pleasantness is still retained in my ear.

The Interpretation of the Dream

The interpretation of the dream is self evident. The clearing represents the present

day. The congregational prayer signifies the Ahmadiyya Community that had been established by God's Decree and was being led, at the same time, by both the Holy Prophet and the Promised Messiah. The time of *Takbeer*, indicated the manifestation of a grand Sign.

During the life and times of the Promised Messiah we have continuously witnessed that at the time of the manifestation of each Sign, it made some in the Community firmer in their belief, for others it became a trial and some even left the Community, whereas the same Sign was the means for some non-Ahmadis to join the Community. This state of affairs is represented in the dream, at the time of each *Takbeer*, by some in the congregation moving forward to the front row, some moving backwards, some leaving the congregation, while many others joining the congregation. Since I saw this dream a long time ago, I describe it from memory and it is possible that the description may not be completely literal but the main theme is the same.

The reason for mentioning this dream is the verse that I heard the Holy Prophet reciting very melodiously; the verse that depicts the devotion and servitude of the Holy Prophet, that is, all his actions and gestures and every moment of his life and death was for the sake of Allah. This is perfection in devotion that a worshipper can achieve. Keeping these deep and profound meanings of worship in mind, I shall now talk about the worship of the Promised Messiah.

Visible Divine Worship

First of all I shall mention the visible worship which consists of ablution, *Namaz* and fasting and which the Promised Messiah performed with and in the presence of other people. In this regard one fact is worth mentioning, that the Promised Messiah would never let his feelings be known to anyone. I never observed him, in congregational prayers, or other prayers that he performed in public, to show outward display of humility and his fear of Allah, to such an extent that tears would start trickling from his eyes or that anyone could hear the sound of his lamentations.

Once, when there was the full eclipsed of the sun and thus the prophecy of the Holy Prophet was fulfilled and in the Aqsa mosque, Qadian, Namaz-i-Kasoof (eclipse prayer) was said. The Imam of the congregation was the late Maulvi Muhammad Ahsan Sahib. He recited aloud Surah Fatihah and a portion of the Holy Qur'an. He also recited some prayers. Because of this most worshippers in the congregation were enraptured. Many were crying while praying, or their hearts were melting in gratitude for this favour of God that they were witnessing the fulfilment of a prophecy of the Holy Prophet and that Allah in His Mercy, Kindness and grace had enabled them to benefit from it and recognize and accept His Messenger.

Thus most people were lamenting, but the Promised Messiah who had joined us in this prayer (I was standing beside him), uttered no audible sound. The same was his practice in other prayers and all prayers that he said in public. He did not prolong them too much. A few days before the demise of Hadhrat Maulvi Abdullah Sahib Sanauri, I happened to lead a Prayer in Bait-i-Mubarak. As soon as the Prayer was finished, the Maulvi Sahib came forward smiling and said, "You have lead the Prayer in the exact light manner that the Promised Messiah used to lead the Prayer in the early days when he had not made any claims." In those days he was writing Brahin-i-Ahmadiya and I used to stay with him for months at a time. And there would be only three or four people in the congregation. Even then he did not always lead the prayers but would do so infrequently. He seldom would lead the Prayers after his claim to the Prophethood; Hadhrat Maulvi Abdul Kareem Sahib, Hadhrat Maulvi Noor-ud-Din Sahib, Hadhrat Maulvi Muhammad Ahsan Sahib and Maulvi Hakeem Fazal-ud-Din Sahib would be the Imam and lead the Prayers. During the days of the Karam-ud-

Din litigation when these elders were not present, this humble one, for many months, would be the Imam of *Namaaz*, but the Promised Messiah himself always lead the funeral prayers.

He was very mindful of the punctuality in Prayer times. He would come to the mosque for all five daily Prayers, but always performed ablution at home. On Friday, he would also say the preceding Sunnah Prayers at home before leaving for the mosque. Until the completion of Masjid Mubarak, he would go to the larger Masjid Aqsa for all his Prayers.

During the Prayer he would not audibly say Ameen but would not stop any one in doing so. He would not do *Raffa Yaddain* (raising hands to the ear lobes before performing various postures during the Prayer), but would not prevent others from doing so. He would not say, *Bismillah*, in an audible voice but would not stop those who did so. He would fold his hands on his chest but did not stop those who folded their hands a little lower (than their chest). Hadhrat Maulvi Abdul Kareem Sahib who was awarded the title Leader in a sacred Divine Revelation and who lead the Prayers (in the presence of the Promised Messiah) for years, always used to say *Bismillah* and *Amen* in audible voice and would say *Qanute* audibly in the *Fajr, Maghrib* and *Isha* Prayers and occasionally, he would do *Raffa Yaddain.*

These were not considered as matters of contention in the eyes of the Promised Messiah. Those who did were not stopped and those who did not were urged that they must do so. The Promised Messiah never hurried in performing different postures of the Prayer but would go very calmly, slowly and deliberately, to *Ruku* and *Sajdah* and slowly rise from them.

Combined Prayer (Jamma Namaz)

Once he was so busy writing a book, the early publication of which was essential, and the printing press was working day and night, that he had to combine prayers together because of shortage of time and the whole Community followed him in this. This would carry on for months whenever he was writing a book. So much so that we thought that this joining of the prayers would become a permanent practice. At that time some one even produced a *Hadith* of the Holy Prophet in which he said that the Prayers would be combined for the sake of the Promised Messiah. Two or three years before his death, when Hazoor could not come out of the house for *Maghrib* and *Isha* prayers, he would gather women and children and offer them at home. When the *Maghrib* and *Isha* prayers were to be combined, they were said a little after the time of the *Maghrib* prayer. As it would happen, sometime the *Maghrib* prayer was offered at its proper time and the *Isha* prayer was combined with it. At another time, *Isha* would be offered at its regular time and *Maghrib* would be combined with it.

When the Prayers were combined, the preceding, the middle, and the following *Sunnah* were not said and only the obligatory Prayers *(Farz)* were offered. Once at the time of *Zuhr* I began offering preceding *Sunnahs*, Hazoor twice said that the Prayers are to be combined and, therefore there was no need to offer *Sunnah*. I stopped and did not complete my *Sunnah* prayer.

Saum
(Fast in the Month of *Ramadhan*)

He was very committed about Fasting (in *Ramazan*). If at the time of *Sehri* he was in the middle of having his meal, he heard the *Azan*, he would stop eating; but he would permit the weak not to keep the Fast. The pregnant women were allowed not to fast during their pregnancy. Once in a month of *Ramadhan* the days were long and very hot, he said to me: "*Mufti Sahib*, your body is weak! Do not fast during these days. Instead, fast during winter." He was not harsh to others in religious matters. In his injunctions, he practiced *Al-Dinni Yasr* (ease in religion). Although he would himself undergo hardships and trials, he would not

tell any one else to do the same.

Funeral Service (*Namaz-i-Janaza*)

He would prolong the prayer during funeral service *(Namaz-i-Janaza)* so much that we would become envious of the deceased, wishing it to be our funeral service. Once, someone requested him for prayers after a *Namaz-i-Janaza*. He answered that he had already offered Janaza of all who were present there, meaning that he had not only prayed for the deceased, but had included every one who had joined him, in that *Namaz-i-Janaza*, in his prayers.

Private Worship

A portion of man's worship is that which he does not reveal to others. Man throws himself at the threshold of his Master and Creator and he becomes His completely; his heart and mind are always with God. He becomes a perfect incarnation of the expression, *dast dar kar, dil ba yar* (The hand may be busy at work, but the heart is with the beloved).

A similar type of worship is *Namaz-i-Tahajjud* (Prayer performed during the latter part of the night after waking up from sleep), when man, entirely for the approval and pleasure of God, wakes up in the latter part of the night and no one knows. He performs ablution, quietly stands before his Lord, praises Him and prays to him. Hafiz Hamid Ali Sahib who was an old servant of the Promised Messiah and was in his service for just four Rupees a month plus food, used to say, "Sometimes it so happened that I would go to sit on the bed of the Promised Messiah, in the early part of the night, to press and message his feet and while messaging his feet, I would doze off in his cot and go to sleep. Hadhrat Sahib (the Promised Messiah) would never be angry with me nor rebuke me; nor would he wake me up. As a matter of fact, I would sleep there all night not knowing how Hadhrat Sahib spent his night, but I would sleep on comfortably. At the time of *Tahajjad*, Hazoor would gently and quietly get up, so that I would not be aware of it. However, sometimes due to the intensity of his supplications the sound of his lamentation would rise and I would become aware of it and would sheepishly get up, but if I kept on sleeping unaware, he would wake me up for *Namaz-i-Fajr* and take me with him to the mosque.

Repetition of Prayer

Hafiz Hamid Ali Sahib also used to say that Hazoor, used to repeat, a great number of times, *Aehdi Nassiratul Mustaqeema* (Guide us to the right path) in his *Namaz* and in *Sajdah* he would repeat many times the words: *Ya Hayy; Ya Qayyum* (O, The Living; O, The All sustaining) and go on repeating them over and over again in such a manner as if someone, in utter humility, while crying and lamenting, was begging from someone who was his better and would keep on begging, while crying, for the object he desired. Usually he recited *Ayatal Kursi* (2:256) in the first *Raka't* of the *Namaz*. He would greatly lengthen the *Sajdah* and pray and lament in it with so much weeping and crying that it would seem that he would melt away in his tears.

Prayer in the Latter Part of Night (*Tahajjud*):

He was very habitual and greatly regular in getting up for *Taahajjud*. He used to say that *Tahajjud* means to wake up after sleeping. When a person goes to sleep and then wakes up, that is his time for *Tahajjud*. He would not normally sleep after *Tahajjud* and would remain awake till the *Fajr*. Towards the end of his life, he once got up for *Tahajjud* and fell down because of weakness and was injured.

Worship in Solitude

In addition to *Tahajjud*, which was offered in private, he would reserve a portion of his time during the day in which he worshipped in complete solitude. Adjacent to his living quarters is a small room called *Bait-ud-dua* (Prayer Room). He would bolt the door from

inside and spend about two hours in that room praying in complete privacy. Even during his travels a small room was reserved for him for this purpose. During the days of *Karam Din Litigation* when he had to stay in Gurdaspur for months in a rented house, a small room was reserved for this purpose and in it he would worship and pray from 10 to 12 o'clock, in the morning, in complete solitude. During the early period when he was not well known and did not have many visitors, he would go out in search of a place where he could sit down and worship in private.

Voluntary Fasting

In addition to the fasts of *Ramadhan*, he also kept other voluntary fasts. These he normally concealed from other people. He would spend day and night in his room and the members of his house hold would not be aware that he was fasting. When lunch was sent up to him, he would give one half to one beggar who thought that the other half he would eat himself. But unbeknown to the first beggar, an hour later, another beggar, by prior arrangement with the Promised Messiah, would turn up for the other half of his meal, thinking that the Promised Messiah had eaten half of the meal and kept the other half for him. This way he would conceal it from every one. He would eat a little something at the time of *Sehri* and would eat a small meal at the time of *Aftari*. He used to say that sometimes when he was near fainting with hunger, he would doze off and an angel would feed him something in his sleep, which not only strengthened his body but also left a pleasant taste on his tongue long after he was awake.

Inclination towards God

When the Promised Messiah was sitting in company, his whole attention would remain towards Allah. Most often the words on his *tongue would be Subhan Allah, Subhan Allah* (Holy is Allah; Holy is Allah). He would converse with people, but only out of politeness.

The complete example of *Tabat-tul Illallah* (completely forsaking the world for Allah) was seen in his life. He had entirely cut himself off from the world and all its affairs and had completely immersed himself in God. Although regarding the worldly affairs he made all the provisions available but his dependence was not on any other means but entirely on Allah and he was forever inclined towards Him.

Man Most Dignified

In fact, these are the ones who protect the honour and live up to the expectations of humanity, so that although they are human, they attain such a high status which is even beyond the reach of the angles. These people are the pride of humanity. In one of our gathering, in Calcutta, a Hindu Professor spoke a sentence in praise of the Holy Prophet, which is very dear to me. He said, "One Muhammad justifies the whole humanity." The single personality of Muhammad has defended the value of the whole humanity. A species that possesses a person of this magnitude has the right to exist and the presence of such a species is essential for the world. This meaning, in my opinion is best expressed by this *Hadith* of the Holy Prophet: *Lo laka ma khalaktal aflak*. (If it was not for you, I would not have created Heavens). If such a person had not come, the world would have perished.

Last Prayer

His last act in the world was also Divine worship. At the time of his death, I was with him at his feet. As long as he could speak the only words on his lips were, "O, my dear God; O, my dear God." The last half of the night passed in this state until it became difficult or him to speak due to the dryness in his throat. When he saw some morning light come into the room, he uttered the word *Namaz*. At the time, this humble one was pressing and massaging his feet and Hadhrat Sahibzadah Mirza Bashir-ud-din Mahmood Ahmad Sahib, Khalifatul Masih II, who was sitting by the head of the bed and

.... continued on page 4

The Islamic Concept of Al-Ghafoor - the forgiving attribute of God

Khalil ur Rehman Mullik

Introduction

Once a member of the UK Parliament presided over a general meeting in the Fazl Mosque Mission House when a Professor from Oxford University spoke on "The Christian Faith". As a discussion followed on the concept of God, the Chairman commented on the Islamic ideology of a personal God and asked "What does it mean to a Muslim when it is said that God is Al-Ghafoor, i.e. Forgiving?" He repeated this question two or three times and said that he never got a satisfactory answer although he had had the opportunity to ask this question at different gatherings of Muslims, some even in Arab countries. Later in one meeting, Khalil-ur-Rehman Mullick addressed this question and has now submitted it as an article for the Ansaruddin magazine -Ed

In the world as we know it, every existence has three aspects:

1. Kind or individuality
2. Qualities
3. Expression of those qualities,i.e. actions

In this classification the term quality is not used in its general sense. By quality is meant unexpressed inherent quality, which in the terminology of the Holy Qur'an is called Al-Asmaa.

As an illustration, *colour* is commonly regarded as a quality of an object, by the above definition, however, it is an expression of a quality - the function of absorbing and reflecting different wavelengths of light.

When an existence under consideration has *intellect* as one of its qualities, the above three aspects are re-termed:

1. Personal existence
2. Attributes
3. Acts or deeds

To acquire knowledge of any existence we start either from the first or the last of those phases, but if the existence under investigation is not very physically manifest, as for instance energy, gravitation or fundamental particles, we have no alternative but to start with actions and trace back to the individual being. Furthermore, if the existence being examined has *infinite* as an attribute, as in the case of God, we infer all attributes from actual acts. Then we conclude that these attributes must refer to an existence. In the Holy Qur'an all knowledge which is not apparent and is arrived at by the above process of inductive reasoning is termed *Al-Ghaib*. Thus in Islam the belief in God is included in *Iman Bil Ghaib*, i.e. direct or indirect inference of existence from acts.

Our investigation in the meaning of Al-Ghafoor attribute of God would now lead us to the question:

What particular acts do we find referring to the attribute of Al-Ghafoor in God?

Before discussing this question any further, it is imperative that we understand the exact meaning of the word *Ghafoor*. The root of Ghafoor is Ghafara. One most striking quality peculiar to Arabic language is that all words formed by a permutation, i.e. all possible arrangement of radical letters, are possible in the language. There will be six permutations of the letters Ghain, Fa, and Ra of the word Ghafara. They are:

Ghafara, Gharafa, Faragha, Faghara, Raghara, and Rafagha.

All these six roots are found in the Arabic language; the common meaning being to cover or to conceal. Only three of the roots, Ghafara, Faragha and Gharafa, have been used in the Holy Qur'an. The verb Ghafara in about ten different forms appears 234 times in the Holy Qur'an. Mostly the reference is to God. The Holy Qur'an

defines its own terms and the definition of the attribute Al-Ghafoor concerning man as given in the Holy Qur'an is *Yokaffir unho sayyay-atay-hee*, i.e. Suppressor of defective states of human capabilities or actions.

Man's actions are relative to his inborn capacities which are inherited from his parents. The inherited capacities for their development are in turn subject to one's upbringing and environment. Since both these causes are beyond one's control, it is obvious that man is bound to have some defective states at all times.

Furthermore, as one gains knowledge, one's efforts become less and less unsuccessful while on the other hand it is quite empirical, and every one, may be he Buddha, Socrates, Newton or Einstein, agrees that there is no limit to the acquisition of knowledge; it follows that at no station in life one can claim to be perfect. At each stage of development one can find ways and means to improve one's physical, moral or spiritual conditions.

As by inductive method we arrive at the existence of God, we can prove on the basis of similar logical reasoning that the ultimate cause behind this suppression of defective states by adopting various ways and means can be no other than God.

For a clearer appreciation of this idea let us consider a physical illustration: suppose one were to talk for a long time. At last one's voice will not be so clear and one will have a hoarse throat. To relieve this condition a physician might prescribe some throat lozenges which are likely to improve his voice. When his voice improves, a pharmaceutical chemist might explain that if iodine, phenol, methyl salicylate, menthol and citric acid are mixed in a predetermined proportion, the chemical reaction gives birth to a compound which acts on the larynx, or vocal chords, relieving their fatigued condition, while a psychologist, on the other hand would suggest that the chemical combination affects nerves in the brain so that one no longer feels vocal fatigue. Whatever the reason, the question then will be: why does this chemical combination produce such specific effect?

One might argue that the effect is due to the molecular or atomic structure of different constituent elements. Any structure is formed of particles and if we consider some most fundamental particles, or space-time event, it cannot be self existing. We know from our scientific experience that the effect of a fundamental particle varies in accordance with its differing structures. This shows that for expression of its various effects, it depends on other particles, proving that it is not perfect. In addition, its repeated effect in relation to other similar existences implies that there must be some conscious awareness in those affects; for knowledge must precede ordered existence. This is not proved to be the case with the fundamental particles.

An unintentional imperfect object cannot be self-existing. And when we prove an existence which is perfect having intention, He is what we call God.

These arguments are likely to become more involved with an atheist, but no sooner one believes in the existence of God, one has no chance but to agree that the ultimate cause of the effects of ways and means that suppress man's defective state is called the Suppressor of Defective states - i.e. Al-Ghafoor.

Since man has an inborn desire to search for all possible knowledge and truth and thereby attain perfection, God has not left him alone in the dreadful deserts of mere philosophical assertions. As with other fields of knowledge, God has prepared for man a safe and sound highway of deductive proofs to lead him to the high palaces of the truth of His Attributes. Throughout generations God has shown His presence to the world with all His attributes through His chosen Prophets.

When we analyse the apparently impossible

situations in which those people were placed and examine their achievements in relation to the divine purpose in the plan of creation, we have but to agree that each moment of their prophetic lives was so perfect beyond which it is almost impossible to imagine. In view of the apparent human limits, this achievement of their perfection could never have been possible without some external help which they had received from God through Istighfar, i.e. prayer to God for His assistance to achieve perfection.

In addition to the prophets' lives, to the perfection of which every honest man in their times fully agreed they had demonstrated such incidents as were external evidence of the Al-Ghafoor attribute of God.

Due to a prophet's prayers sometimes one was able to overcome a bad habit in him which otherwise was impossible even at the expense of all his efforts and resolutions. The Prophet's prayers would suppress the bad consequences of an action mistakenly committed by others. In the time of the Promised Messiah, a young man wrote to one of his friends in Qadian, India, some facts about an opponent of the Promised Messiah who lived in his town. This letter, mistakenly, was published in the Ahmadiyya newspaper Al-Hakam. In the letter a reference was made to a generally circulating story about the immoral relations of that opponent's wife with a man in the town.

The opponents of the Promised Messiah, who were always on the lookout for such an opportunity, decided to file a suit for damages for the disgrace caused by such publication. For the court expenses they made an organised effort and collected a handsome total of 500 rupees. The young Ahmadi who wrote the letter was much worried because the witnesses of the fact were all opposing the Promised Messiah and who, far from supporting him, were ready to testify the good character of the woman in question. Furthermore, the personal circumstances of the young Ahmadi were such that the attendance at the court was almost impossible. In such state of affairs he wrote the details to the Promised Messiah and requested for prayers.

The Promised Messiah prayed to God to show His attribute of Al-Ghafoor in these circumstances. The result was that on the day those opponents had planned to appear in court for this libel case, the woman disappeared along with the man with whom her immoral relations were mentioned in the letter. Thus the bad consequences of the unintentional action were totally suppressed.

We can find hundreds of such instances in most of which it was foretold that God would manifest His attribute of Al-Ghafoor in the particular instance.

We mentioned earlier that Al-Ghafoor attribute of God is in action through natural laws by which we attain perfection and what we have stated above is the prayer to God for His help for causes beyond our control. This prayer is called Istighfar. And as the purpose of man's existence has been defined by Islam as the realisation of the existence of God, much emphasis is laid on Istighfar, i.e. means to realise the attribute Al-Ghafoor of God. It is related that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, used to say this prayer 70 times whenever he had a company of people so that he should get only good influence from others and not the bad ones.

One point worth reflection is that in the Holy Qur'an Al-Ghafoor has mostly been qualified by the Al-Rahim attribute of God, which refers to the action of man, followed by recurring mercy of God. At one place Al-Rahim comes before Al-Ghafoor so as to convey the idea that suppression of defective state will be the final result of recurring mercy of God that would start from one's actions. And when Al-Rahim falls after Al-Ghafoor, it is to state that man's struggle should be planned such that every action

should continuously be annihilating his bad states.

In the prayer Istighfar, Al-Ghafoor precedes Al-Rahim to convey the above meaning and one further significance of this order is that if the prayer Istighfar were to be carried out fulfilling all the conditions necessary for it, one would start saying that prayer more often so as to avail a recurring mercy of God.

If one recites Istighfar ten times during the day, the word Al-Rahim promises man that God will help him to say it more than ten times the following day and that this progress will continue until one reaches a stage when one tries to achieve perfection at each moment of one's life.

The limitations set to Istighfar by the Holy Qur'an can be classed under four main headings which are mentioned in the following verses:

1. Surely, Allah will not forgive that any partner be associated with Him, but He will forgive whatever is short of that to whomsoever He pleases, (4:49); i.e. all defective states can be suppressed except the one holding associates to God. This verse emphasises the choice of right ideology.

2. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your minor evils and admit you to a place of great honour, (4:32), i.e. one must abstain from actions and ideas which, one is sure are injurious to the attainment of the main objective.

3. Whoso among you does evil ignorantly and repents thereafter and amends, then He is Most Forgiving, Ever Merciful (7:55); i.e. if you want to avoid the consequences of bad actions that you have committed whose nature you did not know, you must leave it at once when you come to know it is injurious and plan ways and means so that you might never commit it again.

4. If you amend and act righteously, surely Allah is Most Forgiving, Ever Merciful, (4:130); i.e. try to obtain knowledge of nature of actions and try to develop yourself so that you think and weigh before you do anything and are not merely swayed by your emotions.

Whenever and wherever these four walls of conditions of Istighfar are erected, the roof of Al-Ghafoor from God is sure to descend down to complete the shelter for man against all fears and worries of imperfection.

Perhaps Rabia, a well known saintly woman in Islam, had these conditions in view when she said:

Our Istighfar also needs Istighfar

In the definition of the term Al-Ghafoor, i.e. suppression of defective states of human capabilities or actions, defective state is relative to the Absolute Perfection, ie. God, and hence Istighfar is not limited to this world alone. The Holy Qur'an informs us that even in the life after death man will have a continued progress. At each stage men in Heaven will request God to show His attribute Al-Ghafoor on the then existing state for the next steps of progress and this will continue for ever.

It was to show the importance of this continuous unending effort to attain perfection that in one of his books the Promised Messiah said:

The person who, being born of a woman, does not constantly recur to Istighfar is not a man but a worm. He is blind and does not see and has an impure heart. (Roohani Khazain, Vol 10, p. 413).

Our concluding words are that everything pure and praiseworthy reflects God's purpose in creation.

The Oneness of God

Part II

Dr Farid Ahmad

In the last article, it was mentioned how the Holy Prophet of Islam was sent at a time when the world was in crisis. Civilisations were crumbling and the old religions had lost their way. People no longer had the conviction of their beliefs and the need to worship the One God was not considered essential.

Therefore the mission of the The Holy Prophet *Sallalho alaihe wa salam* was the propagation of Islam, which means utter submission to Allah Almighty. The central pillar of Islam is the Unity of God, that is to say, that the Creator and Master of the universe is God, Who is One in His being and His attributes and has no associate. He is Eternal, Ever-Living. All that is in heaven or on earth is His creation and exists only through His support; therefore, all worship is due to Him and all deities beside Him that are worshipped by people are fiction and falsehood.

The Purpose of Creation

The Holy Prophet *Sallalho alaihe wa salam* taught further, that God Almighty had created the universe with the purpose that mankind should recognize Him and, becoming the manifestations of His attributes, should provide for their eternal welfare.

The Quraish were devoted idol-worshippers and they held their idols in such honour that they could not endure to hear a single derogatory word about them. The Ka'aba, which had originally been built for the worship of One True God, had, in the course of time, become studded with idols. As against this, the Unity of God Almighty was the basic doctrine of Islam.

As the Holy Qur'an has admonished: *'Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, who created them'* (41:38)

The early Muslims had to endure severe persecution because of their belief in the Unity of Allah. Hazrat Bilal would be taken out during the noon-day heat by his master Umayya bin Khalf and made to lie down on the burning sand. Then he would place hot stone slabs on his chest and urge him to deny the Unity of God; but Bilal would continue to repeat *Ahad, Ahad,* ('One, One').

Persecution of the Holy Prophet

Many other Muslims suffered and were martyred at the hands of the Meccans for persisting in their beliefs. Even the the Holy Prophet *Sallalho alaihe wa salam* was not immune from persecution. On one occasion when he was engaged in Prayer near the Ka'aba, Utba bin Abi Mueet stepped up behind him and, winding a piece of cloth around his neck, began to squeeze it, whereby it became difficult for him to breathe. Hazrat Abu Bakr came up running and rescued him, exclaiming: 'Would you kill a person for saying 'Allah is my Lord?'

His prayers were often disturbed and disrupted with people throwing dust and other refuse at him. Once, he was prostrate in prayer when someone laid the massive entrails of a camel on his back which was so heavy that he could not raise himself until they were lifted off him by a passer by. His house was stoned and garbage and remains of slaughtered animals thrown into his kitchen.

In another dreadful incident, when the Holy Prophet *Sallalho alaihe wa salam* affirmed the Unity of God in the courtyard of the Ka'aba, some Quraish confronted him in a threatening attitude. His step-son Harith bin Abi Hallah rose to guard him against mischief and was killed in front of his eyes.

Migration

When the persecution of the Muslims at the hands of the Quraish reached its height, the

Holy Prophet assembled his followers, and pointing to the west told them of a land across the sea where men were not murdered because of a change of faith, where they could worship the One God unmolested, and where there was a just king. Let them go there; maybe the change would bring them relief. A party of Muslim men, women and children, acting on this suggestion, went to Abyssinia. The migration was on a small scale and very pathetic. They tried to keep their departure a secret but it became known to some of the other Meccans.

Umar, subsequently the Second Khalifa of Islam, was still a disbeliever, a bitter enemy and persecutor of the Muslims. By sheer chance, he met some members of this party. One of these was a woman, Umm Abdullah whom Umar asked, 'Are you going?' She replied, 'Yes, Allah is our witness. We go to another land, because you treat us more cruelly here. We will not return now until Allah pleases to make it easy for us.' Umar was impressed and said 'God be with you.' There was emotion in his voice and he was upset. This inner goodness would eventually lead him to Islam and it was the verses of the Holy Qur'an affirming the Oneness of God which would eventually convince him.

Conversion of Hadhrat Umar

The amazing circumstances of the conversion of Umar are that he first came to the conclusion that all the troubles of Mecca had been caused by this new Movement and therefore the only effective step was to end the Prophet's life. He took his sword and set out but on the way a friend informed him that his sister Fatima and her husband Khabbab had accepted Islam. Immediately, he changed direction and as he approached the house he heard a recitation going on inside. Confronting them both, Umar said, 'I hear you have renounced your own faith,' and saying this, he raised his hand to strike Khabbab. Fatima threw herself between Umar and her husband and the blow struck her on the nose causing her to bleed. The blow made Fatima all the braver. Her answer was resolute, 'Yes, we are Muslims now and shall remain so; do what you may.' Seeing his sister's face injured and bleeding by his own hand, Umar was filled with remorse. He asked to be shown those leaves of the Qur'an they were reading and when he had calmed down, and washed, he started reading and came upon the verses of Sura Ta Ha:

'Verily I am Allah; there is no God beside Me. So serve Me, and observe prayer for My remembrance. Surely the Hour is coming, and I am going to manifest it, that every soul may be recompensed for its endeavour' (20:15,16)

The firm assertion of God's existence, His Oneness and Uniqueness, the promise of supremacy of Islam, and a host of other associated ideas must have moved Umar. He could contain himself no longer. 'How wonderful, how inspiring!' he said. He asked where the Prophet was and went immediately to him. The Holy Prophet who was seated with his Companions asked him, 'What brings you?' 'Prophet of God,' said Umar, 'I am here to become a Muslim!'

The mission of the Holy Prophet to bring back the world to the worship of the One Allah was relentlessly moving onwards. One by one, the hearts of those around him were being transformed and his small band of Companions - men, women, young and old - were growing inexorably. Through their supreme examples of sacrifice, perseverance and firm belief in the truth, they would bring about the miraculous changes which would start to turn the world of their day back to the worship of the One God.

To be continued

History Of Majlis Ansarullah

Part II

Dr. Iftikhar Ayaz, OBE

It was Hadhrat Mirza Bashiruddin Mahmud Ahmad's, Khalifatul Masih II, earnest wish that each and every member of the Jama'at join its appropriate organisation and offer time and service under a well organised system for both individual and collective good. In his Friday Sermon of 23rd August 1940, Huzoor once again strongly emphasised the importance and blessings of joining the auxiliary organisations.

He said:

"Membership without practical work is not enough"

"Members know that I had issued instructions for the formation of three organisations in the Jama'at. The first was to be of Atfal-ul-Ahmadiyya, boys of ages up to fifteen, the second Khuddam-ul-Ahmadiyya, ages sixteen to forty, and Ansarullah, ages over forty. I think that every young man who falls within the age requirements of Khuddam-ul-Ahmadiyya but does not join, is guilty of a crime against the Community. This is also true of the age group pertaining to Ansarullah. However, I am hopeful that there will either be none in that category or so few that their absence will not defame the Jama'at.

From the reports that are reaching me, it is evident that the vast majority of members have indeed joined this organisation. I wish to inform the members, however, that membership alone without practical work is not enough. I hope that you will, by your example, prove that you are the only godly Jama'at in this world. You can do this by sacrificing your time, your wealth, your lives and by working day and night towards the spread of Ahmadiyyat, the true Islam. If we do not do this, but simply want to lend our name to the organisation, we do not prove our love for God by our actions. Therefore, membership in these organisations is not enough, and our actions should mirror the goals of these organisations.

It is the duty of Khuddam-ul-Ahmadiyya to prove by their actions the service of Ahmadiyyat. It is the duty of Ansarullah to mould their actions towards the victory of Islam and it is the duty of Atfal-ul-Ahmadiyya to mould themselves in the mould of Ahmadiyyat, so that the virtues of the Jama'at may be reflected in their lives. This is the purpose of the organisation and this is the purpose behind the formation of Prophets' organisations."

In the light of Huzoor's guidance, the newspaper Al-Fazl printed an announcement several times for the Jama'ats outside Qadian whether inside India or outside, to form Chapters of Ansarullah and to conduct their proceedings in the light of Huzoor's instructions. Accordingly, by the end of 1941 about fifty Chapters outside Qadian were formed. They all were given directives by Huzoor particularly to ensure:

1. That all members offer obligatory prayers. Lax members to be asked to be more regular in prayers. Non-praying members to be reported to the Centre.
2. Education facilities to be provided for illiterate people with the help of Khuddam-ul-Ahmadiyya.
3. Ansarullah to be asked to provide volunteers for tabligh. These volunteers should be sent to different villages for preaching.

Training for Tabligh Work

In addition to that, with the co-operation of Khuddam-ul-Ahmadiyya, one week a year be set aside to highlight objections aimed at the Jama'at by its opponents and to provide answers to these objections. Huzoor instructed that these answers be shaped like lessons and Jama'at members be tested to ascertain their knowledge of these

lessons. Huzoor explained this programme in detail in his Friday Sermon of 1st November 1940. He said:

"In this regard, in order to promote realisation and action in the Jama'at, I ask Ansarullah and Khuddam-ul-Ahmadiyya to set aside a week each year to present to Jama'at members through speeches the beliefs of the Jama'at and the objections raised by opponents along with answers to these objections. Every mosque should organise such speeches. It is our duty to familiarise members with the objections of our opponents and their answers. This training should be oral and subsequent testing should be oral also. The Jama'at should thus become alert to outside attacks and should be able to respond intelligently. Once you become familiar with the beliefs of our Jama'at and embrace these beliefs strongly, you should read the opponents' books and discuss them publicly and then counter their allegations with the knowledge that you have gained. Thus armed, you should stand like a lion so that no one should even think that they can misguide you. In fact, opponents should realise that if they challenge you, they are liable to fall victim themselves.

Create alertness in the Jama'at, impart religious education to members, and if they cannot read, read to them so that they understand the objections and the answers to these objections."

In order to regularise the preaching work of Ansarullah, Qadian was divided into eight areas. It was determined that two areas in turn would shut down their shops every Thursday until Jumuah prayers on Friday for the purpose of preaching. Thus, a quarter of all shopkeepers in Qadian would venture outside Qadian for preaching and would return on Friday for prayers. Preaching by Ansarullah continued apace in the surrounding areas of Qadian under this scheme and hundreds of Bai'ats were gained.

Preaching to Relatives

In this connection, Huzoor directed that we should approach our non-Ahmadi relatives and preach to them asking them either to convince us or be convinced themselves, and not withdrawing until we have convinced them of the truth. If this suggestion is acted upon, very positive results can emerge.

As a result of this advice by Huzoor, some Ansar of Qadian approached their relatives in other places to convey the message of truth to them. As a part of the preaching programme, a preaching week was convened on an ongoing basis, during which participants were given notes and were asked to commit supportive proofs to memory.

It was felt that monthly meetings be arranged in different residential localities to introduce Ansarullah among the members at large. It was decided that all Ansar of Qadian would participate in a monthly meeting to be held in turn in different residential areas.

In order to strengthen co-operation between Khuddam-ul-Ahmadiyya and Ansarullah, Huzoor directed that a combined sub-committee be formed which would determine details of co-operation. In order to implement Huzoor's directive the co-operation committee held the first Education and Exhortation Week in Qadian from 24th-30th May 1941. During the week various aspects of Prophethood were highlighted. Both Khuddam and Ansar arranged lectures for an hour each day in their respective areas at an appointed time and the lectures were presented as lessons in a literary mode with notes being provided, and articles published on these topics in the Daily Al-Fazl. These sessions were, by the grace of Allah, very successful, with enthusiastic participation by Khuddam, Ansar and Atfal from many parts of India.

After the successful experiment of the first such week, it was decided by the

organisational committee to hold two such weeks each year instead of one. Topics for the second week were chosen on the subject of Khilafat and the difference between the concept of Khilafat versus the concepts of dictatorship, monarchy and democracy.

First Ansarullah Ijtema

The first local ijtema of Majlis Ansarullah was held under the auspices of the Central Majlis Ansarullah at the Aqsa Mosque in Qadian on 25th December 1941 with Nawab Choudhary Muhammad Din presiding. In this first ijtema, Ch. Sir Zafrulla Khan spoke on 'The Ansarullah Movement and the duties of Ansarullah', reminding the Ansar of their responsibilities and informing them that their task is similar to that of prophets, namely propagation, teaching the Book of Allah, the implementation of the Islamic jurisprudence, training of off-spring and removal of the economical difficulties of the Jama'at. Donation of a small portion of one's time for preaching and a small portion of one's wealth as chanda are not large sacrifices, but are ways of achieving nearness to God.

Central Office and Constitution of Majlis Ansarullah

In the initial stages of Ansarullah, there was no Central Office. The meetings were usually held in Mubarik Mosque and the record of these meetings was kept in a register. In January 1943, a regular office of the Majlis was established in a room of the Guest House (Darul Anwar, Qadian), and Sheikh Abdur-Raheem Sharma was appointed Clerk with a salary of twenty rupees. An Assistant was also sanctioned at a salary of twelve rupees. Furniture was needed for the Office and for some time the furniture of the 'Majlis Taleem' and 'Tarjamatul-Qur'an' offices was used, but ultimately in May 1944 sixty rupees were sanctioned to purchase a table, four chairs and a bench. Some time later, the Central Office was shifted from Darul-Anwar to the town area and a provision of thirty rupees as rent was made in the forthcoming year's budget. In December 1944, it was decided in a meeting to build a permanent office at a cost of fifteen thousand rupees.

In the above meeting it was also decided to establish a section for the printing and publishing of literature for the purpose of preaching. The responsibility to collect funds for the construction of the Central Office and the setting up of the publications section was given to Hadhrat Sayyed Zainul Abedin Waliullah Shah (may Allah be pleased with him), who instituted a fund for these objectives in the annual ijtema of 1944.

To consolidate Majlis Ansarullah and raise it on strong everlasting foundations, Huzoor directed in his Friday Sermon of 22nd October 1943 that the Central Secretaries should hold a meeting to draw up the Constitution, Rules and Regulations of Majlis Ansarullah. Hadhrat Sahibzada Mirza Bashir Ahmad Sahib (may Allah be pleased with him), was invited to this meeting as a special advisor. The meeting recommended and Huzoor approved that the Central President (Sadr) should have four Qa'ids to assist him with work in the fields of tabligh, education and training, finance and 'umoomi' (general). All Majalis in Qadian and outside were asked to follow these instructions.

The Central Committee was also to appoint three consultants who would not hold any office, but give advice as required.

These measures were a milestone in the consolidation of Majlis Ansarullah. The Rules and Regulations that were provided are in effect to this day and have proved to be immensely beneficial and continue to remain a beacon of light for the impact of Ansarullah on the spiritual uplift of the Jama'at worldwide.

Those were the humble and modest

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Report of Ansarullah Regional Ijtema Hertfordshire

Majlis Ansarullah Hertfordshire Region held their annual Ijtema on 28th June 2004 at Village Hall, Caldecote. This Region includes 5 Majalis and the number of participants at the Ijtema was 35. Among the participants included Maulana Feroz Alam, Naib Sadr and Sadr Sahib Ansarullah. The Regional Nazim Ansarullah, Abdul Sami Sahib, delivered a speech on the duties of Ansarullah, followed by various competitions and sports activities. Sadr Sahib addressed the final session and praised the efforts Majalis of Hertfordshire, particularly their contributions towards the Charity Marathon Walk.

Question & Answer Session IN EAST REGION

On the 20th of June a question and answer session was held in East London where 46 non Ahmadis were present. The event was chaired by Maulana Ata-ul-Mujeeb Rashed. After an opening speech detailing the teachings of Islam on peace, Imam Sahib took questions from the audience for over an hour. A vote of thanks was given by the Chief Inspector of Police of Havering for Community relations, John Harlow. Feedback from the participants was good and some even expressed their appreciation in writing afterwards.

Tabligh Effort By Manchester Majlis

In a Religious Founders Day in Manchester organised by the Jamaat, 30 guests were invited by Ansarullah.

ANNUAL IJTEMA

Majlis Ansarullah UK
at Baitul Futuh

Fri 24th, Sat 25th, Sun 26th Sept.

Insha Allah